

# The New Christianity

A Quarterly Journal  
for its promotion and interpretation

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TRENDS AND DEVELOPMENTS  
QUESTIONS AND ANSWERS  
DEVOTIONAL PAGE  
BOOK REVIEWS

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SUMMER, 1937

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# The New Christianity

SUMMER, 1937

Volume III

Number III

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## TO OUR READERS

EMANUEL SWEDENBORG (1688-1772) was essentially a herald. It was his conviction that in his day a new development lay before Christianity, and that to meet the needs of this development he had been called by the Lord to present to the world a restatement of Christian teaching. Since his day, under the pressure of a variety of influences, many of the dogmas which he criticized have been disappearing. On the other hand, the manner of Christianity which he forecast has been coming into existence. As a scientist and philosopher of eminence in Europe, he saw clearly that the progress of science would have a leading place in bringing about a spirit of inquiry in religion and a restatement of Christian thought. He also forecast a changed attitude toward the Scriptures, which were to him the source of teaching for life and not merely a means of substantiating a prevalent creed. We may be sure that if a new Christian experience comes, with its necessarily altered and deepened Christian thinking, it will be the mind and spirit of the Lord which are effecting the change. It was Swedenborg's conviction that in the work it was given him to do and in the renewal which awaited Christianity, the Lord's promised return to His followers would find fulfilment.

In this general outlook on Christian thought and task, and in the triple conviction that this new Christianity is struggling into being, that it needs constant interpretation from all sides, and that it can be given greater awareness of its own high origin and nature, the editors and sponsors of this magazine offer it to the public.

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# *The* NEW CHRISTIANITY

*A Quarterly Journal  
for its promotion and interpretation*

VOL. III

SUMMER, 1937

No. 3

## EDITORIAL

AS we emerge from the active church year, and welcome the relaxation of summer days, we still cannot wholly forget the work which is to be resumed. We can also look at it afresh. The summer days afford a little detachment in outlook, from which to reflect upon method and procedure. We are not immersed in pressing necessities. We can survey our ways.

To what are we directing eyes and feet, whether our own or those of others? We have a church organization by which we desire to do our very best. We are intent upon making it increasingly efficient and zealous, and numerically stronger. That offers an immediate and obvious goal.

Will not that special goal be better attained if we also have in mind a remoter and larger one? There is a greater goal beyond, commanding vision and effort. And that is a deepened and better understood spiritual life in Christendom. Here is the essential and general goal. No Christian but wants to see a Christian renewal and a more fruitful grasp of the Christian message. Countless followers of the Christ share and cherish that objective. Nor is a greater objective possible. To that goal the teachings of the New Church certainly point; to that development in Christendom they ardently look. Use of them toward that end is a project perpetually to be re-shaped, and to be pursued with all alertness to favorable currents, to changing needs, to newly discoverable opportunities. In the light of this more remote and larger goal, New-Church organizations must see the more immediate goal of growth of their own—they must align any lesser goal with the general one. As they do, they gain in recognized significance and helpfulness. They do not then live to themselves, but reach out, and throw themselves into what earnest Christians everywhere want done.

In the summer days let us avail ourselves of a moment now and then to look at our work and attitude, and see where these can be more fully and fruitfully directed to the end of a reviving Christian life, spirit and thinking.

ADDITIONS to our collateral literature have been more numerous than most of us may be aware. In the book reviews of this issue of *THE NEW CHRISTIANITY*, attention is called to a number of these books and pamphlets.

TWO meetings potentially of much significance to Christendom are to be held this summer, the one at Edinburgh, and the other at Oxford. The Oxford meeting is that of the Conference on Life and Work, this year to consider the subject of Church and State. Obviously, in view of the concepts of the State competing in the world at present, this assemblage will face some lively issues. At any time, however, there are involved in the special subject all the problems connected with those "larger neighbors" of the individual human being, the Church and the State. The teachings of the New Church have unique things to say of "larger neighbors"; though, along with other small organizations, ours is not represented in the meeting. Delegates go from every considerable branch of Protestantism, and from most Protestant lands. Facing the actual difficulties, leaders are convinced that progress will be made in solving them. The feeling is strong that there is an underlying unity in Christendom, which can be evoked and expressed in action. How to do this, and to give united consideration to the adjustments of Church and State, the delegations have been studying, with carefully prepared texts, even in advance of the July meetings.

The other meeting will take place in Edinburgh during the month of August, and is a meeting of the Conference on Faith and Order. It will wrestle with the question how to mobilize the Church for a more unified work in the world. Bishop Brent declared years ago, "The world is too strong for a divided Church," and the truth of his assertion has only acquired more point with the years.

Both in the Conference on Faith and Order at Edinburgh and in the Conference on Life and Work at Oxford, there will be more than a haunting consciousness that behind unified action and for the sake of unity of faith and order there must be agreement on the essence of Christianity. The definition of this essence is bound to be theology, but cannot be a sectarian theology. Broad agreements in theology must come. Of this the delegates are outspokenly conscious. And broad agreements can come only in the freest of study and discussion. From this more toilsome path there are those who invariably shrink back; they are persuaded that there is a short cut, in the adoption of some one system of theology. They think that ready-made tenets somewhere can be transformed into, even picked up as, living convictions. But it

is the living mind of Christendom which must make its way through its living questions to productive and adequate convictions. If that living mind in any branch of Christendom can bring to the discussions an actual enlightenment from its particular theological views, that will be the one possible effective use of anything that stands in creeds and books.

The teachings of the New Church attempt a definition of the essence of Christianity—they say it consists in ac-

knowledgment of the Divine of the Lord, in acknowledgment of the holiness of the Word, and in the life of charity. But all these definitions, like any others, need to be apprehended to be enlightening. What is "acknowledgment"? Certainly more than belief. What is "the Divine of the Lord"? Certainly something more than His nature defined in one way or another in some article of belief.

## Is Man at Home in the Universe?

FREDERIC R. CROWNFIELD

THE question of the status of man in the world which is the scene of his endeavors is at least as old as the eighth Psalm. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" The majesty of the starry heavens has always spoken to man of his insignificance, and the splendor of the oriental night still evokes the wonder of the beholder.

Today the question recurs with redoubled force to vex the spirit of man. To even the amateur, modern astronomy reveals the sky as vastly greater in extent and vastly more complex in its processes than it was for the Palestinian shepherd. The ancient was awed, the modern is overwhelmed, and he is overwhelmed primarily because in the impersonal sweep of cosmic events thus revealed there seems to be no place for man and his interests. His existence appears to be an accident and his final end the black night of utter extinction.

If any one suspects that this picture is overdrawn, let him remind himself of some of the conclusions which astronomers have reached. To the Hebrew the earth was a flat disc, surrounded by water, arched over by a solid vault on whose under surface were the heavenly bodies, placed there for the purpose of lighting the earth. Today we think of the earth as belonging to a whole family of bodies comprising planets, asteroids, comets and meteor swarms, all revolving about the sun. The sun itself is but one of a vast number of other stars, rather an average specimen, in size, temperature, and composition. The total number of these bodies is estimated as being of the order of thirty billion. Probably most of them do not support a system of planets, but they differ among themselves in being in some cases double (occasionally they form more complicated dynamical systems), in other cases they are variable in their brightness. They are found aggregated in clusters, both close and open. The Milky Way is such a cluster, in the interior of which our sun is

located. Finally there are the nebulae, whose misty light is in some cases due to glowing masses of gas and in others to huge distant aggregations of stars.

The range of variation amongst the stars is enormous. In mass they range from one-tenth of the sun's mass to ten times that mass. In diameter the range is from seven one-thousandths of the sun's to five hundred times it. The brightest is some twelve million times as bright as the faintest. They move with reference to the sun at all velocities up to six hundred miles per second. These motions are not at random, but form systems of systems of staggering complexity which are only now yielding in some measure to the subtle analysis of the modern astronomer.

The scale of the system of which these objects are the components is inconceivably vast. Even the units by which distance is measured—the "astronomical unit," the parsec and the light year, stun the mind which attempts to visualize them. A light year is 5,880 billion miles. The nearest star is some 4.3 light years distant. The diameter of the system of clusters of which the Milky Way is a part is believed to be about 250,000 light years. Beyond this system lie nebulae, the nearest of which has been calculated to be about 850,000 light years away, while the farthest we can measure at present is about 140 million light years distant.

The time scale of this universe is also unimaginably vast. The earth's age seems to be of the order of 2,000 million years, and the age of the whole system has been estimated at five millions of millions of years. Perhaps it may afford some relief to the weary mind to know that recent estimates tend to be rather smaller!

Still, we have not done. During this vast time various changes have been going on. Matter has been changing into radiation, causing changes in the mass, brightness and temperature of the stars; interaction according to the laws of dynamics has caused profound changes in motions and in the distribution of energy within the system. There

have been near approaches with consequent disruption of one or both of the bodies. In such a cataclysm the solar system is believed to have been born. Finally, while all these processes have been going on, space itself, according to recent speculation, has been expanding, at a rate which doubles its linear dimensions every 1,300 million years or so.

## I

Perhaps it will be just as well to stop here and take a breath. Where in all this vast cosmos is there a place for man and his petty interests? The flies which buzz around our heads are more important in our world than we seem to be in this great universe. No doubt it is well for the good of our souls that we do not take ourselves too seriously, but on the other hand, without some sense of a value in our struggles and trials all effort will be paralyzed. Let it be recognized, therefore, that any argument based on the vastness of the universe is purely quantitative. It by no means follows, because life is short and man is small, that he is therefore unimportant. It is scarcely sufficient to point out that man is in size about midway between the star and the electron, or to call attention to the importance which a few bacteria may possess when they are present in the body of a man. To give weight to such considerations is doubtless silly, but they are ridiculous just because the whole attempt to determine man's place in the universe in terms of relative bulk is ridiculous. *A priori* it is at least possible that human life belongs to another and incommensurable order of things, to which numbers and distances are irrelevant. By no canon of logic can that possibility be ruled out at the start by a consideration of the sheer vastness of man's physical environment. As far as such considerations are concerned we may still repeat, with a vastly enlarged realization of what the words involve, the words of the Psalmist with which we started.

Nevertheless, if we wish to be serious with our question whether human life is really significant in the universe, we cannot stop at this point. Granted that we have no right to assume that man's size offers any clue to his importance in the scheme of things, this is by no means the only consideration which may be urged to render probable the proposition that human life is an accident, now passing as a ripple over the face of the universe, to die away into nothing, leaving the cosmos as if it had never been.

## II

In the first place, there is strong evidence to show that life is probably a very rare thing in the universe. This is a rather different thing from saying that human beings are insignificant because they are small. The contention is rather that if human life were really the important thing we assume it is, we might reasonably expect the universe to show evidence that it is fitted to be the abode of life on a large scale. Astronomers assure us that the reverse is the

case. Jeans thinks that not more than one star in one hundred thousand will have circling round it a planet or planets. Probably few of these present the physical conditions under which life can exist. We may be duly sceptical about all attempts to restrict too narrowly those conditions, or to pronounce too dogmatically on the possibility of life existing under forms widely different from those which present themselves to us as reasonable. But if physical life is to have any meaning at all, it must be limited to a temperature range between that of ice and that of boiling water, for the existence of water in a liquid state is absolutely necessary to metabolism. There is no other substance known to chemistry nor can one be imagined consistent with well established theories of the composition of matter which can have the peculiar properties of water. Now the range of temperature within which water can exist as a liquid is just one hundred degrees on the centigrade scale, while the extreme range of temperature to which a planet might conceivably be exposed would range from that of the depths of space—probably less than  $250^{\circ}$  below the centigrade zero—up to some  $23,000^{\circ}$ , the surface temperature of class BO stars (interior temperatures run into the millions of degrees). With a possible range of over  $20,000^{\circ}$ , the chance that the value will be just within the necessary  $100^{\circ}$  is obviously slight. Taking account of the fact that the extremes of temperature are less frequent than the middle ranges, perhaps there is very roughly one chance in a hundred that a planet's temperature will be such that life will be possible. That would make one chance in ten million that a star would have a habitable planet circling about it, and even so we have no means of knowing that every habitable planet is inhabited. In view of such considerations it is not easy to maintain, as we ordinarily assume, that the universe exists to bring into being and support the sort of life in which spiritual values can be exemplified.

There is one further step in this negative argument which needs to be considered. Not only would life seem to be a minor factor in the physical universe, but such a position as it does hold seems far from secure. Astronomers who venture to predict the earth's latter end seem to be divided. There are those who think that the end will come in some catastrophe in which either the present dynamical situation will be upset, perhaps by the falling of the moon on the earth, or else the sun will be disrupted by a passing star. In either case the earth and everything on it will be burned to a crisp. If on the other hand we escape these catastrophes, we are told that the sun will eventually lose most of its power to emit heat and will roll cold and lifeless through the unbelievably frigid depths of space. Life on the planets will long since have ceased.

Again, to support the argument that human life, with the values of goodness and beauty and truth which at its best it holds dear, is a stranger in the universe, it has been pointed out that physical processes seem curiously indifferent to the conservation of these values. When the hurricane strikes, when fire roars, when the earth quakes, as

well as in thousands of lesser disasters and troubles, the process moves steadily to its natural end regardless of what stands in the way. Good or evil, true or false, beautiful or ugly, none finds any favor in the face of physical process, for that process goes on in complete indifference to any such considerations. The last link seems forged in the argument that man is a trespasser in a world in which it is sheer folly to talk of his being at home. Man is an insignificant, negligible factor in a universe which for the most part simply ignores his existence. Such is the upshot of the discussion which one hears on every side today. Is there any possible escape from a conclusion which must rob human effort and struggle of any reason for being and render meaningless the assertion that it is in any way worth while?

### III

There is indeed a half-way answer which accepts at its face value the contention that man is a passing accident in the scheme of things and at the same time exhorts him to play the man and shout his contempt for those forces which by some strange mischance have brought him into being and will shortly destroy him. But to maintain that man's beatitude consists in bidding defiance to the nature of things is in the end a strange philosophy, and one which is never likely to count many followers. It is too much like trying for the fun of the thing to lift oneself by his own boot-straps, and one may suspect that the moment it ceases to be fun the game will be up. If this is all that righteousness can mean, then righteousness is sheer folly. In view of such considerations a detailed analysis of this method of solving our problem would be superfluous.

In sharp contrast with this solution there is another which at first sight appears more promising, but which can only be accepted at a prohibitive price. It appeals to the fact that, after all, these scientific results which have raised the question are simply generalizations from past experience. May not tomorrow's experiment overturn any or all of them, just as Einstein has superseded Newton, so that our problem will evaporate into thin air? In view of this possibility may we not banish the whole subject, and believe as we please, especially when we can claim the support of revelation for our preference?

To me the appeal to revelation in this form seems a dangerous doctrine. In the first place it is only likely to carry conviction to those whose knowledge of the scientific bases for the conclusions set forth is remote and meager. Undoubtedly there will be advances and even revolutions in science, but that they can ever do away completely with the problem before us is highly improbable. The illustration of Einstein and Newton is really a treacherous one for this argument, for to suppose that Newton's work has been overthrown is nonsense. It has been extended and the theory put on a wider basis, but in the meanwhile almanacs are calculated and ships sail the seven seas on the basis of the Newtonian mechanics, and even the

eclipses by which Einstein's theory is tested are predicted on the basis of the older dynamics. It is as certain as such things can be that there is no relief to be expected in this direction, while the attempt to set revelation in direct opposition to science has always proved a mistake. One thinks inevitably of the bishops who refused to decide by looking through Galileo's telescope the question whether or not Jupiter had moons. There was no use looking because they knew on the basis of revelation that such bodies could not possibly exist. It is true that Galileo was finally forced to bend his knee before the Inquisition and recant his errors, but this did not change the truth. In fact if we are to have the right to believe in the very possibility of revelation we must find some other way of dealing with the question of whether, in the face of well established scientific data, we can possibly assert that man is in some sense at home in the universe.

Let us then begin with a distinction between the scientific data and the inferences which are made from them. The facts about the actual occurrence of life in the cosmos are scarcely subject to serious question, but it by no means follows that they supply the standard by which the significance of life in relation to physical nature can be estimated. It may remain a complete puzzle why human life seems to be so rare and so insecure in the universe, but the fact is no solid premise for the inference that its rarity is the measure of its importance. If that is so, it may be that our difficulties arise because our question is ambiguous.

Let us see if we can make it more precise. Instead of asking, is man at home in the universe, let us ask in what terms human life can be conceived so that it will be at home in the world which our physicists and astronomers have discovered. Once we ask the question in that form, certain things become plain. In the first place, it is obvious from all that has been said that it cannot be physical existence per se which is valuable. Nor is this a conclusion which ought to astonish us. Men have always known that physical death was to be preferred to dishonor, that human beatitude consisted in something other than mere bodily survival. He who dies faithful to an ideal, even though it be a lost cause, has always been exalted above him who lives out his three score years and ten with power and riches but in complete disregard of any higher claims. Only he who loses his life can find it, and it is not strange that astronomy and physics offer no data to controvert this prime law of the connection between the life of the body and the life of the spirit. There is nothing there to threaten the conviction that one righteous deed is of greater value in the scheme of things than the whole universe of matter.

Moreover, if we ask whether the physical world is capable of serving as the scene for such a life, the answer is surely yes. It offers us the possibility of getting a living, and if we have not succeeded in making it yield one for all of us the difficulties so far are surely rather spiritual than physical. Furthermore, as far as nature is concerned,

there is provision for that intercommunication between human beings on which all social intercourse is based and in which the highest human values may be realized. We have every opportunity we need for the creation of beauty, the doing of the righteous deed, and the expression of love.

Indeed, a case might be made out for the belief that the physical universe is to some degree positively favorable to the cultivation of such values. Its very difficulties evoke some of our finest actions. The processes which seem to run their courses in complete indifference to our welfare themselves call forth, in dealing with them, courage and heroism, generosity, patience, self-sacrifice and the search for truth. Candor demands indeed that we do not shut our eyes to the terrible waste and suffering and carnage which also accompany the operation of physical law, but it would need either a very wise or a very foolish man to say that this is alone real while the good is an illusion.

#### IV

Is not this the answer to our question? What more indeed ought we to ask of the world? Man is a being standing at the point which divides between possible future value and actual present fact, and all he requires of the physical universe is that it offer him the possibilities which he can turn to actualities. Nothing that any branch of science has discovered or will discover can take away those possibilities, for the very progress of science is itself one realization of them.

Perhaps such a conclusion leaves many unsolved problems of its own. It has been wisely said of scientific hypotheses that it is a poor one which does not raise more questions than it answers, and the same thing is doubtless true in other fields of human thought. Nor should we feel alarmed thereby. Let us reflect that even the Psalmist never answers his question. "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" All that he adds only makes the problem more pressing: "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!"

We in our generation have the same problem in even more acute form posed for us by our increased scientific knowledge and we are no more able to understand how the answer can be true. And yet that it is true we may be as sure as the Psalmist was. The spirit of man is clearly able to triumph over the material universe and that is all we need to know. Only, the knowledge can never be a real possession until we have given it effect. If we would truly know whether man is at home in the universe, we shall have to make ourselves at home there.

---

### THE WORD OF AGE

*The word of age is this :*

*We see our petty circles merge into the large ;  
The woes of all are ours, the joys of all ;  
There are no strangers, none of lesser birth ;  
One heart-beat rhythm swings around the world.*

*The word of age is this :*

*Through time's portal dimly we discern the timeless,  
Holding prophetic past, our plunge in now, mercy's fulfilment.  
These chant in diapason the mighty end that was in the beginning  
When together sang those deathless morning stars.*

ALICE THACHER POST

# Devotions in the Psalms

## A SUGGESTION

FROM the first, the Psalms of the Old Testament spoke so widely to the human heart that they became the world's supreme devotional book. Christians had no thought of supplanting them with a devotional book of their own. The Psalms have remained unrivalled. Here and there in them is a view or a sentiment which falls short of the Christian outlook and ethics. But from the Psalms as they read and stand, inexhaustible inspiration streams for the Christian life as it does for the religious life in general. Heartfelt utterances like the Psalms beginning, "The Lord is my shepherd," and "I will lift up mine eyes to the hills," and "O Lord, thou hast searched me, and known me," uphold, and always will uphold the soul, no matter how deeply imbued this may be with the spirit of the Gospel.

This brief paper would suggest, however, in addition to the habitual and familiar, a still deeper devotion in the Psalms. There is possible a further devotional use of them, of which those who might do so, too rarely avail themselves.

Among the more infrequently read books of Swedenborg (except by the professional expositor) is a volume entitled *Prophets and Psalms*. This contains summaries of the "spiritual meaning" of the Psalms. And the suggestion is that a Psalm be read and re-read with this summary of profounder meaning at hand.

Try this simple practice of a summer morning. Ten minutes will be all that is needed usually. Open to a Psalm in your copy of the Psalms. By the side of your Psalter, place a copy of *Prophets and Psalms*, opened to the same Psalm. Recall the Psalm in general, by glancing over it. Read over the brief summary of interpretation in the other book. With this interpretation in mind or referring to it, read the Psalm slowly and intently. Your own deeper life, actual or possible, will become the subject, or, if the interpretation relates to the Lord's life, you will be given amazing glimpses into His inner experience.

The Psalm beginning, "O Lord, our Lord, how excellent is thy name in all the earth!" and going on to speak of man's littleness and dignity, becomes a song "in praise of the Father by the Lord." It lets us realize that He, too, both felt the frailty of His Humanity and was upheld by the glory which could be established in it.

Again, the Psalm beginning, "Hear the right, O Lord, attend unto my cry," in which the right and a human petition are boldly identified, as too seldom they can be with us, becomes a credible assertion of utter integrity by the Lord. The same Psalm contains the assertion, "Thou hast tried me, and shalt find nothing," wholly true only of the sinless Christ. All such assertions of innocence and holiness and integrity in the Psalms, not considered compatible with a Christian's self-knowledge and humility,

find full warrant in the experience of the Christ. So, for example, the words:

I will wash my hands in innocency:  
So will I compass Thine altar, O Jehovah;  
That I may make the voice of thanksgiving to be heard,  
And tell of all Thy wondrous works.

(Psalm xxvi. 6, 7; R. V.)

Or, to go back to the Psalm of which we quoted the opening words, what a radiance the concluding words have when they are read of the Lord! "As for me, I shall behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

Everywhere in the Psalms we may be carried in this way into some appreciation of the Lord's inner experiences, and be made movingly aware of the state of His passion, or of His states of joy, aspiration and triumph. To the account of the Lord's words and deeds in the Gospels, the Psalms add glimpses of His inner life. Our devotions before Him are very much deepened.

No less is our own inner life touched, lighted up, strengthened. Are we perhaps to be found trusting in what we know, even of the highest things, rather than depending upon the Lord's humble spirit? The forty-ninth Psalm is interpreted in rebuke of those who put salvation in what they know, and to the encouragement of those who bow to the Lord's spirit in their hearts. The summary of meaning for that Psalm given in *Prophets and Psalms* even sets out with the challenging line, "Let there be attention to the following." Or suppose we have hardly any sense of our dependence upon higher forces, and meager insight that all good things are the Lord's, both sense and insight are enlarged as we read the Psalm beginning, "Except the Lord build the house," along with the interpretation, "All things of the church are from the Lord, and nothing from man. He who is in truths from the Lord, is safe."

The fact is that something more than ideas springs up with this deeper interpretation. We shall be getting something more than a new and deeper meaning for ancient Scriptures. The comfort which pervades a Psalm, the very praise of God which animates it, the resolution which fills it, all are imported as live influences into our souls.

Here then is a simple means to deepened devotions in the Psalms. It requires a quiet moment and two books, a copy of the Psalms and a copy of *Prophets and Psalms*. Each Psalm retains all the meaning it has had from of old; each still brings the comfort, light and guidance it has anciently afforded. In addition, it takes us as never before into our own religious living, fashioning and feeding us, and can even give us glimpses into the inner life of Him who is our way, truth and life.

# The Church Abroad and at Home

CHARLES W. HARVEY

VISITING some of our more recently formed mission churches, like those in Latvia, is like going back to the church times of our grandfathers. The intense interest, excited by this different Christian teaching, auguring a "New" Church indeed to them; the enthusiasm with which they had welcomed it; their pleasure in finding a chosen few who would share it with them,—all of this was manifest in those earnest, faithful souls. We never experienced a more tangible uplift of spirit than that in which we joined with the devoted minister and congregation at Riga in their earnest, but withal, dignified, liturgical worship of our one blessed Savior and God. We could share their feeling that He was verily among them, understanding and helping them through their many troubles and sharing their simple joys. Nor was there any question but that thought was keeping pace with feeling. We not only heard expressed but could feel the delight and satisfaction with which they listened to the Scripture interpreted according to correspondences in its inner meaning. One of the first sermons we heard, read both with intelligence and devotion by the leader at Liepaja, was a translation of that favorite of earlier times in England, Dr. Bayley's "Ribband of Blue," in which spiritual lessons for life were drawn from the old Jewish ceremonial usage.

## I

The state of the more settled societies on the continent of Europe is nearer that of the churches in England and at home. They are earnest in the maintenance of the church work, holding regular preaching, hearty, delightful social gatherings, and study and discussion groups for younger and older, some for members, others for those not yet definitely affiliated with a society. Sunday School classes for children are rare, in some countries owing to State restrictions. The church establishments, especially in Switzerland, have been greatly improved in the last dozen years. The earlier, enthusiastic period has indeed necessarily had to give place to the steadier, slower one of consolidation.

There seems, however, to be little increase in membership in these older societies. And this is not for lack of earnest and persistent effort. Lectures, given singly and in courses, are still used as the principal way of approach to the public, in a few cases with fair response. That this is not greater may be due to the choice of subjects. These seem to be largely such as were used in the churches here in America when there was lively interest in theological discussion. The dying out of this interest is often cited as the cause of the decline of all churches, and, in our own case, the fact that we did not recognize the new trend sooner and adapt our approach. This, according to one of our oldest ministers, formerly a missionary in our Southern

field, is the main cause for the death of some formerly thriving societies in that part of the country. The ministers had gained and held their converts by lecturing and preaching on just the leading doctrines. The one Divinely Human God replaced the old tri-personal mystery. The inner sense of Scripture explained many of the difficulties of the letter. The future life was made tangible and understandable. In those times the new, plain teachings and their consistency with themselves and with Scripture caught the attention and even the enthusiasm of both minister and congregation. Many were attracted; many former doubters of the reasonableness of Christian teaching were convinced. There was a feeling of just such joy as we now find in our younger societies abroad. Presently, however, the religious atmosphere changed. The truly religious minded grew weary of being convinced and re-convinced of the same truths. They wanted spiritual nourishment for more than their minds. And not finding it for heart and life as well, they drifted off to denominations in which a more nearly all-embracing, if less emphatically rational, type of Christianity was more fully embodied.

## II

Whether or not this interpretation of our earlier church experience is true, the experience itself may be a warning to us all, leaders and societies alike, both of more recent and of older establishment. Are our methods of breaking new ground and of planting and growing, the best for bringing new and true Christian help to ourselves and to all we can influence?

All of our continental European churches are beginning or have begun one step back even of the lecture method. They are working intensively to get translations of Swedenborg's own works out to their people so that they may read the doctrines for themselves in their own language. So we find many new translations in Lettish and Czechish as there have long since been in German and French. The work is being stimulated just now by the Swedenborg Society of London in its effort to publish new translations of *The New Jerusalem and its Heavenly Doctrine* in as many as twenty different languages towards its part in the celebration of the 250th Anniversary of Swedenborg's birth next year. Most of the continental churches also supplement their missionary efforts by monthly magazines of excellent content and appearance.

But the lecture is still the most direct weapon of attack with most of our churches. And the subjects chosen suggest as their aim, the offering rather of information than of guidance to a new and true Christian way of life. We find courses of from five to ten lectures presenting the work on *Heaven and Hell*. More than one church gave courses on

the Apocalypse. Then there were presentations of the teachings of different churches, Jewish, Catholic, Protestant, each in turn contrasted with the New Church. There were courses also on the Bible, its structure, formation and its inner sense. The 1936 British Conference Year Book reported a lecture campaign conducted by different ministers in fourteen different localities. There were two courses, one on "Swedenborg and the New Jerusalem" in three lectures: "God, the Lord Jesus"; "God's Word the Bible"; "God's Providence in Human Life"; and the other on "Swedenborg and Life's Problems": "Immortality," "Pain and Suffering," and "Marriage." Of the average attendance of forty it is not stated which course secured the larger number. The aim of such lectures may, of course, be either learning or life, depending on the treatment.

But that we are still obsessed with the idea that our business as a church is to teach and to spread the doctrines, rather than, by them, to lead one another to the good of life, is evident from this year's Conference Reports. The social work carried on in several Societies is cordially commended in the following words:—"The attempt to present the fundamental doctrines of the Church in a simple fashion to the denizens of a 'depressed area' is worthy of prolonged and patient trial . . . to create that affirmative attitude of heart and mind that we know is necessary for the generous reception of 'Truth Divine.'" This, however, is by no means the burden of these most hopeful reports. To what seemed to us their principal thesis we shall come later. They had not reached us when visiting the churches of the continent.

### III

The slow growth there, the fear that these younger churches might presently suffer the same fate as that of some of our earlier ones, and the lack of growth and the retrogression even of many of our societies both abroad and at home, enforced a sense of need for a new orientation of our whole church effort. This was first made specific in an open letter of Mr. O. E. Prince, of London, which was made available for the church in America by Mr. Robert Alfred Shaw, of Brooklyn, in connection with a similar letter by himself. Both urged out-reach; one, into the religious thought of the day, the other under the now familiar dictum, "Try to help the world, all of it we can possibly reach, *through* true Christian thinking indeed, but *to* the fullest, truest and best ways of Christian living."

In some of the churches abroad, this objective is clearly stated. "I don't want anyone to join our circle," said one leader, "who will not recognize his sinfulness and turn from it and do right, all under the eye of the Lord, our one Savior and Father." And all the churches that were visited seemed hospitable to the idea that in lecture and discussion, in preaching and study, in church worship and social meetings, all must join in the common task of seeking, in the Lord's presence, from the Word, through the

doctrines drawn thence, His answers to the great questions of life, and His power enabling us to do, each and all of us, what these answers say.

All true answers to life's problems come from the Lord and lead to Him, the Divinely Human, as both Source and Guide of everything worthwhile for truly human lives. Seeking that guidance is the only way to reach for ourselves, and to grasp, confirm and extend, a true and helpful theology—to build for ourselves such a theology on the foundations which are laid in our earlier home and church training. The church's doctrine becomes ours and a living thing only as it becomes our philosophy of life. It has to interpret for us and help us to use all our earthly experiences in growing, and helping others to grow, daily more heavenly. And as we find and use and feel that help ourselves; as we find it making our lives in all their relations—individual, social, economic, civic—fuller, richer and more satisfying, we cannot help sharing what we have found with anyone who seems to be needing that help. Nor, if we are honest, can we help showing through what church teaching and from what a blessed Father and Savior we have all this or help urging others to share it with us. As in secular business, "The King's Business" grows more solidly, if not more rapidly, by recommendation of the goods from one to another than by any general advertising. And unless we are prepared to follow up with this individual, personal commendation the work of our lectures, even the best lecturing on the most needed subjects will miss its mark.

This approach of the church to her theology as a working philosophy of life, which we found stirring in the church abroad, we endeavored to emphasize. Seek in the Word and in the teachings which Swedenborg was illumined to draw thence, not only for what they say for themselves and their own self-consistency; seek not only for what they say for their times; seek mainly for what they say to you and me for our own times today. Seek for divine guidance in all our everyday concerns, for the lack of which so many of them now-a-days seem to have gone astray.

We are born at the Lord's word, endowed by Him for a special, useful place in His whole economy of this world and the next. We are to find and fill that place in order to become all the man or woman He means us to be, in imitation of Him, the one perfect Man who, glorified, is God. We can become so only by following Him in worship both of word and deed. We can learn His will only from His spirit as it is coming afresh today in us, in the Church, in all spiritual enterprises, and most of all in His inspired Scriptures. We must find our place especially in the work of the world. We must find and fill our place as does every part of a healthy, human body, in the spirit of each for all and all for each, or in the spirit of the Golden Rule. We should look and pray for true marriage. We must be keen and determined to master everything in our circumstances that seems bad and to use it all, bad and

good alike, for our true benefit. It is all allowed or given to us under the Lord's beneficent Providence for our development. We may look forward to our release from the slow development of this world into the unhampered growth of the next, if, but only if, we have tried to make and share and enjoy heavenly, unselfish living here on earth. There, at last, the better, God-given self can achieve its full, perfect being in our chosen, satisfying love and in service of God and man.

#### IV

We found at least a two years' growth of this living conception of the Church and of her mission for today among our brethren in Great Britain. More bravely than ourselves, they have been frankly facing the decline in church membership and attendance so as first, to see what can be done about it, and then, to set about doing that on which they determine. Hence comes the "Report of the Committee on New Methods for the Uses of the Church." This appears in the little volume of "Proof Reports"\* which forms the basis of most of the Conference proceedings. And not only in that report but in many of the others the new effort is either expressed or implied.

Among the latter the question is raised, whether or not we are too aloof; whether we are finding all the ground on which Christian fellowship should exist. Here is a reminder to keep up with the religious thought of the day and the practices of other churches; to cooperate with anything in them which is of the Lord's church, which, as we are taught, is universal with all who are in good.

The direct suggestions of the "New Methods Report" itself are even more important. Note that it is aimed at both "the instructional and devotional uses of the church." This is a wholesome corrective for those of us who regard the service as but a setting for the sermon, if not as wholly an excrescence. "The supreme purpose of the Church" is plainly stated, as we have tried to state it here, namely, "to lead men and women to repentance and the good of life"; and how they are thus to be led, namely, "by truth," is stated or implied throughout all the reports.

For the attainment and maintenance of this "good of life," it is recognized that the outward, organized church, with its rituals, public worship, sermons and sacraments, is a necessity. The present liturgy of the English Conference is examined, and preparation of a new one is urged. This must provide for greater variation of usage, with more left to the discretion of the minister. This we find better cared for in our own Book of Worship in the larger proportion of variable to invariable parts and in the ample provision of short, specific, discretionary and seasonal prayers. We are hoping, moreover, for still more of all of these from our Committee on the Book of Worship which is just now, after twenty-five years of general use in Convention, to undergo a revision.

\*Proof Reports, p. 73 ff. (issued later as *The Conference Year Book for 1937* and sent to all ministers).

In line with this variety, the British report suggests that "from time to time answers to questions submitted previously to the minister in writing should be substituted for the sermon." Whether this would add more to the intellectual than to the moral and spiritual appeal of the service would of course depend upon the type of question submitted. Possibly reflecting Oxford Group methods, "Discussion Services" are suggested, to deal with "the practical application of doctrines to daily life and its problems," with "questions and difficulties put forward by the congregation"; and it is urged (though not in the same connection) that occasionally a meal be arranged, either before or after service, "to encourage amity and fellowship." If these two suggestions be put together, they encourage us to continue the practice of both older and younger groups in several of our societies. The doctrinal class and League and Reading Circle meet at a common meal. After this, they take up one of the Theological Works or a collateral work for study, or some timely subject for discussion,—in the latter case with one or another of the group designated to look up and present any teaching to be found on the subject. The groups are thus led rather as a conference than as a class, and the effort for the practical use of what is read calls forth experiences from one or another, which makes the group practically an experience meeting, held together by the teaching as a background.

#### V

Various suggestions are made in the "New Methods Report" for the development of the spiritual life of the individual, some of which are plainly inspired from the Oxford Group. In these suggestions, self-examination figures prominently. Our American practice of a preparatory meeting preceding Communion apparently does not obtain in the Conference churches. This may be due to the frequency with which the Sacrament is observed there, on one Sunday of every month. Our American practice of more nearly quarterly observance would seem to be more in accord with Swedenborg's teaching. Some of our churches, moreover, noting the poor attendance at the usual Friday preparatory meetings, give up the sermon time of the Sunday next before Communion to a very informal, direct talk, of a self-exploratory nature, as a beginning for the whole week of preparation. These last suggestions of our English reports, therefore, encourage us to continue and develop this type of service. In addition, for the individual life, the report urges "a quiet time daily with the Lord" as in evening and morning prayers. The report also urges the necessity of "total submission to the will of the Lord." This last is supported by a direct quotation from the *Arcana*†, the context of which, however, is needed to define this submission, making it somewhat different from that urged by the Oxford Group. The mind must not be wholly empty, waiting for some inner voice as to just

†Swedenborg's *Arcana Coelestia*, No. 6138.

what is to be done or not done. The "total submission" must be of *our* will and mind. These must be submitted wholly to the direction of the Lord, as to the next good or true thing we feel He would have us do in this or that one of our present enterprises.

In this connection, and in that of the missionary work of the Church, the report calls vigorously upon the publication agencies. Manuals are needed of quotations and affirmations for daily use in the development of one's spiritual life. There should be leaflets and questionnaires for self-examination and self-dedication exercises. Parents need manuals of instruction for their children when their own churches are not accessible. A book of Bible stories, told with New-Church comment, is also called for, such, apparently, as we have here in Rev. William L. Worcester's "On Holy Ground."

The same general direction is urged for the larger missionary work of the Church. Let the first objective always be the conviction of sin, the turning of people from it and the urging of more spiritually profitable ways of living. These the Church must show the Lord both taught and exemplified in His Scriptures alike of prophecy and Gospel fulfilment. The success of the recent Preaching Mission and of series of lectures by more than one minister, seems to be the background of the recommendation of "team work and personal experience" in missionary enterprise. A real adaptation to present-day conditions is shown in the recommendation to arrange for "a series of Sunday afternoon addresses for hikers at some suitable hiking center . . . to expound in simple form the essentials of the doctrine of charity." Neither is the value of the radio forgotten—"an effort should be made to provide programs for Sundays or even weekdays, including an address."

More out-reach is also asked of the societies. They are urged to greater missionary effort by group meetings in different localities at a distance from the church, perhaps in the city suburbs, to which members could invite friends. Such meetings have been held now for several seasons in

the suburbs of Boston and have been imitated in others of our city churches with good results. They act as feeders for the central church.

But here again, no missionary enterprise can be successful without the support of the press. "There should be a constant output of up-to-date books and booklets . . . dealing with the practical problems of life and speaking to the mentality of the day." It is perhaps unfortunate that it is also urged that these "deal with modern fallacious or inadequate theories." It is usually found that attack and refutation of the false is never as helpful as positive and forceful presentation of the true. Another field that is often neglected is touched in the suggestion "that suitable articles of general character but instinct with New-Church teaching be submitted to newspapers and periodicals." And still another interesting and novel suggestion is that of "inserting an advertisement in a newspaper . . . offering confidential advice or counsel in any religious or philosophical difficulty or on any practical question of right and wrong."

The final suggestions of the Report also show enterprise: that ministers without pastorates be employed, and new students trained, just for these extra and missionary publication efforts; and if the church will not or cannot provide the necessary funds, some of the capital of the Conference be used for experiments in these new directions.

## VI

When our oldest sister organization shows such vigorous enterprise, surely we younger ones must not lag behind. Competition has been a major force in worldly business; let its spiritual equivalent, emulation, be equally forceful in our united church concerns. Then we shall have some worthy results to send in to the international clearing-house which Alfred Regamey is establishing at the international world center, so that the Church may have its proper place in the sun by inclusion in the handsome annual list of the "Centre Permanent d'Informations Internationales de Genève."

# These Differences

H. SUTTON

THESE differences which just now are agitating our community\* appear on the surface to be very lamentable and distressing. But, like all other unpleasantness, they are doubtless permitted for, and will contribute to, our benefit and spiritual advancement, if met and handled in the right spirit and from good motives. What a fine opportunity they offer for the development and exercise of charity in the form of tolerance, patience, perseverance, and opportunity to be helpful one to another! But the first requisite, as I understand our teachings, is that we should recognise that true charity in the heart is of greater value in solving our troublesome differences than correct knowledge, understanding, or doctrine. We all profess to love the Lord as our Divine Father, Who loves us, one and all, without distinction, even in spite of our ignorance, frailties, weaknesses and differences. Let us suppose the individuals constituting the different parties to be standing in the heavens, face to face with the Lord, and asking Him which party is right and which is wrong. Would He not sorrowfully answer: "Who made Me a judge or a divider over you?" Surely His desire and wish would be to see all the disputants shake hands and agree to make it their first aim and object to help and assist each other in every possible way according to their lights, without any wish or endeavour to force or impose their own ideas of truth and doctrine on each other. Jesus Himself would not attempt to force or impose any particular forms of truth, opinions, beliefs or doctrines. Love—true, heavenly, sincere and unselfish love towards our Father, and genuine love towards our brothers and sisters, will act as the very finest solvent of all unpleasantness arising from differences of opinion, of interpretation, and of conduct, provided all look to the Lord for help and guidance.

Do we not look forward to living together in harmony and goodwill, and in the exercise of our own special use and service among the charitably disposed members of all the Lord's children, from all nations, creeds, and churches? Shall we not be inclined to hang our heads with shame, if, through our memories, we look back to the time when we behaved intolerantly and self-assertively, and made so much effort to impose our views and beliefs on others, who, after all, we must admit, may be right—at least more so than we give them credit for? I admire the spirit shown by the Rev. John Clowes of happy memory, when he wrote to opponents on a doctrinal question as follows: "Devoutly praying that, with all our variety of speculative views, we may all of us, in heart, in soul, in mind and strength, be firmly and sincerely united in love to our Divine Lord, and to one another, I remain," etc.

Methinks I hear our loving, gentle and tender Father whispering in our ears: "Have you not read in My Word,

"Ye are My disciples if ye have *love* one toward another?" And the beloved disciple repeating His affectionate appeal: "Little children, *love* one another." And surely, if Swedenborg has any message for us, as the result of his illumination while reading the Word, and of his many years of converse with angels in the heavens, it is to reiterate and confirm the fact that the highest angels are those whose lives and actions are dominated and inspired by love—the love of service and use, even in preference to their desire, anxiety and care to be sound and correct in every point of doctrine and understanding. We must remember, too, that truth and wisdom are in themselves infinite, and that we can never hope to grasp them to their full extent. Our attitude should be that of children, needing, willing and desiring to learn more and more according as our capacity for reception is increased, which is very gradual—"line upon line, precept upon precept." Is it not a fact that we, one and all, can only see, in anything we examine, just so much, and no more than we have the capacity for seeing? It is not a matter merely of will, or wish or desire, but of many factors—of heredity and "remains," of education and enlightenment, of rational judgment and perception, and the cultivation of the love of truth; nor is it a matter of authority, compulsion, or blind acceptance of any teaching whatsoever. Those who think they see so clearly that their view is correct, and all others are in error and must therefore be very blind or perverse, should surely give credit to their opponents for not being *wilfully* blind. The more clearly we see the truth ourselves, the greater our responsibility, and the more humble and tolerant it should make us toward others who may yet be striving and struggling towards the light. Instead, therefore, of bickering, squabbling, resorting to captious criticism or throwing mud and stones at each other, we should remember that "a house divided against itself cannot stand."

Suppose both parties said in reference to the other: I regret my inability to see matters in the same light that you see them. Possibly you see more clearly than I do. But, if our higher perceptions of truth (according to our respective judgments and comprehensions) lead us to the exercise of greater virtues and to a more heavenly disposition; fill us with more love to our Father and to all His children; make us more gentle, kindly, affectionate, lovable, humble, less self-conscious, more thankful to the Lord for the intelligence we enjoy; dispose us to sacrifice ourselves for the benefit of others; enable us to rejoice in every good we can see in the efforts of those striving to grasp and assimilate truths; and, above all, enable us to avoid judging others as to their inner characters and motives, it will go a long way towards eliminating all ill-feeling, bitterness and want of respect towards each other.

\*The New Church in Australia. Ed.

Having endowed us with reasoning faculties, and liberty to choose according to our insight, and having supplied us with His all-sufficient Word, and the key whereby to enter, in some degree, into its "power and great glory," the Lord has given us sufficient light and wisdom for all our present needs. But He does not expect or wish us all to come up to any definite and exact standard of perfection, without degrees or variations. He provides three essentially different heavenly Kingdoms, with innumerable different societies in each, so that it is absurd to imagine that we must all comprehend and grasp truths in exactly the same light and degree of correctness.

I think no one can find it more difficult or impossible to adopt that position and attitude to the Writings of Swedenborg which regards them from the standpoint that whatever he states is to be unquestioningly accepted as Divine truth, expressed in the Lord's own words, through Swedenborg as His amanuensis, than I do myself. Such an attitude to the Writings appears to me to be calculated to scotch, hinder and prevent all development of intelligence, rationality, individuality, judgment and advancement in spiritual growth; in fact, to reduce the mind to a state of idiocy. Nevertheless, such an attitude may, I suppose, be helpful to some minds. All we can expect in our attitude one to another is that of tolerance and forbearance, remembering that we must never dare to act as judge of others, that is, to decide that others are actuated in their lives by a love of evil or love of falsity. Accordingly it seems to me that our efforts should be directed to the exposition of truths from the standpoint of our own grasp and the light in which we ourselves see them, while we accord to everyone else the right to do likewise. Help and assistance should be our constant aim, without attempting to apportion blame and censure.

Can we not all assent to the fact expressed in the following lines:

"To one the deepest doctrines look  
So naturally true,  
That when he learns the lesson first  
He hardly thinks it new.

To other hearts the self-same truths  
No light or heat can bring;  
They are but puzzling phrases strung  
Like beads upon a string.

Contend not with thy brother  
Because he cannot see  
The truth that to another  
Is light and liberty.

He may be slowly growing  
Through sorrow, tears and strife,  
And heaven withhold the knowing  
Till days of better life."

And now let us see what Swedenborg tells us on this matter:

"None can be said to be reformed by the mere knowledge of truths" (*True Christian Religion*, No. 589).

"There are two things that unite the members of the Church, life and doctrine. When the life conjoins them doctrine does not separate them; but if *only doctrine* unites them, as is the case with the Church to-day, then they separate one from another and form as many churches as there are doctrines, although doctrine is for life, and life is from doctrine" (*Arcana Coelestia*, No. 4468).

"If the truth were accepted as a principle that love to the Lord and charity towards the neighbour are the things on which the whole law rests, and of which all the prophets speak, and thus that they are the essentials of all doctrine and worship . . . then everyone would say of another, whatever his doctrine or external worship might be, 'This is my brother. I see that he worships the Lord, and that he is a good man'" (*Ibid.*, No. 2385).

"In the Christian world doctrinal beliefs separate the churches . . . which would never have happened if love to the Lord and charity towards the neighbour had been made the chief element in faith. Then such things would be regarded only as differences of opinion concerning the mysteries of faith, which true Christians would leave to everyone's conscience, and would say in their heart that he is a true Christian who lives as a Christian, that is, as the Lord teaches. Thus one church would be formed out of all the separate churches, and all disagreements arising from doctrinal beliefs only, would vanish; yea, all animosities of one against another would be put to flight in a moment, and the kingdom of the Lord be established on earth" (*Ibid.*, No. 1799).

"It is a very common thing with those who have conceived an opinion respecting any truth of faith to judge of others that they cannot be saved except by believing as they themselves do, which, nevertheless, the Lord has forbidden" (*Ibid.*, No. 2284).

"Man's life after death is according to his will part, not according to his intellectual" (*Ibid.*, No. 1555).

Seeing, therefore, that knowledge, intellect and doctrine are not ends in themselves, but merely serve as means to an end—that end being the good of life, expressed in love, use and service to all others; and remembering that the Lord wishes to make use of us as His willing agents in bestowing His blessings, both upon ourselves and others, is it not desirable that we should be careful that our love and affection rule in all our conduct, and that we place uniformity of creed and doctrine *second* to the good of life?

[This article, written very shortly before his death, constitutes Mr. Sutton's last message to the Church, and is reprinted from *The New Age*, June, 1937.]

# DEVOTIONAL PAGE

## The Lord's Presence

*Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord?—Jeremiah xxiii. 24.*

*Whither shall I go from thy spirit? or whither shall I flee from thy presence?—Psalm cxxxix. 7.*

*He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—Matthew v. 45.*



The Lord is present indeed with every man; for life has no other source. He also governs the least movements of life, even with the worst of men, and in hell itself. But His presence varies according to man's reception of life. With those who receive wrongly the life of love of His good and truth, perverting it into loves of evil and falsity, the Lord is present, overruling their ends as far as possible for good; His presence with them, however, is called absence, and the absence is in the same degree in which evil is distant from good and falsity from truth. But with those who receive the life of love of the Lord's good and truth, He is said to be present, and present according to the degree of reception. His presence is like that of the sun, which is present with its warmth and light in the vegetation of the earth also according to reception.

SWEDENBORG: ARCANA COELESTIA, No. 2706.



Our Father, who art boundless love and everywhere present, and to whom there are no unlikely places to bestow Thy good things, it abases us to know that if we are unaware of Thy presence, we must then have shut ourselves away from Thee, or made over Thy gifts out of all recognition. Is then the light within us so dependent upon our outlook? We feel the challenge of Thy presence in its absence. May we turn to Thee, and have eyes and use for Thine unstinted goodness. Amen.

## TRENDS AND DEVELOPMENTS

*You know how to interpret the look of the earth and sky; and why can you not interpret this present time?*

*Luke xii. 56 (Goodspeed).*

### SWEDENBORG'S BIRTHDAY ANNIVERSARY

ON January 29, 1938, the 250th anniversary of Swedenborg's birth will be reached. Plans for the commemoration of the event have been in progress for some time; various organizations, ecclesiastical and non-ecclesiastical, are interested. Information about the projected programs will soon be given in the newsprints. An Executive Committee, Mr. Ezra Hyde Alden, Chairman, is in general charge; the Executive Secretary is Mr. Dwight Anderson, whose office is at 2 East 103rd Street, New York City. Mr. Anderson is ready to respond to all inquiries.

Mention of Swedenborg in book and periodical has been unusually frequent of late. He is much more widely known now than he was during his lifetime. If not in one of his many capacities and activities, then in another, he has attracted attention the world over. His scientific proficiency has impressed the world of science, in such varied departments as mining, geology, physics and medicine. In Sweden there was added to *The Story of Philosophy* by Will Durant a chapter on Swedenborg the philosopher. In theology his critical analysis of the Christian theology prevalent in his lifetime has done a recognized liberalizing work. The man himself, with his unusual religious and psychological experience, has more recently become the object of considerable attention from psychologist and psychiatrist.

There was a time when this eminent Scandinavian scholar cared deeply for fame, and he did win distinction in the Europe of his day. But as religion overwhelmed all other interests, and he felt himself Divinely called upon to serve the Christ's coming in the reviving of the spiritual life in Christendom, he retreated into anonymity, and unconditionally subordinated his own fortunes to the fortunes of his message. The purely personal was kept out of his volumes of Bible exposition and of theology. No religious teacher could have used more appropriately than he those words of self-effacement which the Baptist used of himself in relation to the Master: "He must increase, but I must decrease" (John iii. 30).

For that humility as well as for his signal achievements, all who know him must honor him, and be glad of the contemplated commemoration.

### THE HOMEOPATHIC CONVENTION AND THE LIMBUS

In the Autumn Number, 1936, of *THE NEW CHRISTIANITY*, we reproduced an excerpt on "The Limbus" from Henry de Geymuller's *Swedenborg and Psychic Phenomena*. In that excerpt Mr. de Geymuller describes "that organism which is the boundary or better the bond

which at the same time forms the osmotic partition between body and soul." This is what Swedenborg calls the "limbus" or "border," "the actual medium between the supersensuous and the natural." This intermediate substance or organism is given an ideoplastic and morphogenetic rôle by Swedenborg; that is, gathering into it related forces from the world around it, it is the energy and the patterning energy in the body of man.

At the recent Ninety-third Annual Convention of the American Institute of Homeopathy, held in Boston, members listened to a description by Dr. G. C. O. Hass, of the formative, vivifying forces which shape the living body, and distinguish it from a corpse. Of these forces Dr. Haas said that they represent the pattern and also harbor the energy to impose the pattern on the human form. As an organized and organizing body, these forces themselves are the formative and energizing source of organic life. They are not the effect, but the cause of vital phenomena.

To quote a report of his remarks further:

"The natural chemistry of the body is obviously visible in the corpse. But no amount of chemical action can possibly explain the shaping, activity and responsiveness seen in animate life.

"This formative force permeates every part of the body, in three-dimensional form, and even extends beyond it. If it was not for the pattern which it creates and controls, what would prevent men and women from growing sixty feet high, or only two?

"It is this force which controls the pattern and preserves the generic type—that makes all men and women alike in general form; all having heads, faces, hands, feet, livers and lungs, in approximately similar positions. But it also forms the pattern of their individual distinctions, which is why you and I do not look alike.

"The revelations of the microscope and the astounding progress of chemistry have naturally led to undue exaltation of the physio-chemical aspect of all phenomena. But quite obviously there is something in a living organism which is lacking in an identical dead organism. This something, which is not accessible to direct perception or to measurement, may be termed 'vital energy.'

"The formative body is that element which not only shapes, but vitalizes the physical body and also acts as an intermediary between the latter and the finer elements which constitute the emotional and intellectual life.

"It mediates in the process of sense-perception and all other nerve activity. Together with the physical vehicle, the formative vehicle makes up what is termed the body, in contradistinction to the soul and the spirit. The formative body forms a link between the physical body and the emotional body, the instrument of feeling and volition."

## SURVEYS NEEDED

In this department we try to take note of tendencies and happenings which seem of moment to thought and effort in contemporary spiritual life. We have suggested before this that *extended* surveys of the kind would give good guidance to the work of a church. A national religious body should know its field; alert leadership and vision and the seizure of opportunity are hardly possible otherwise. A survey of conditions and methods and resources within a body is, of course, also to the point, but it needs to be extended to the whole environment.

We note that such a domestic survey is in progress in the Massachusetts Association of the New Church. There it was determined "that during the current year a careful study and survey be made of the conditions existing in the several societies aided, and of the possibilities of their useful development, so that our financial resources can be used intelligently in accordance with the best interests of the Association and of the Church as a whole." A committee has been appointed to make such a survey. It is quite possible that funds are being put into places where all prospect of growth has ceased, while some untried place may be full of unutilized promise. But why should a survey not extend to all societies, aided or self-supporting? Why should it not be widened to consider environment? A heavy and inevitably growing Catholic or Jewish population hems in or wipes out activity of the New Church. Where are the more promising Protestant populations to be found? Are the obstacles in this respect found in the larger cities, where we have a large number of congregations? Or in suburban sections, where we are not so well represented by churches? Do Protestant populations move out into suburbs? Here are some very basic inquiries.

The physical environment counts; but where is that religious inquiry which can be pertinently addressed with the message and service of the New Church? Survey of the intangible world of religious thought and need is still more to the point. That world needs to be studied, and sympathetically apprehended and addressed. Are we studying it? Do we represent it to ourselves as it is?

## LIBERALIZATION OF DIVORCE LAWS

Both in England, in the Anglican Church, and here in America, in the Protestant Episcopal Church, there is an effort to revise the strict divorce laws which obtain in those communions. At the same time the British Parliament and some legislatures here have contemplated, if by this time they have not enacted, more liberal divorce laws in their jurisdictions.

It is the movements in branches of the Church which interest us at the moment.

At first sight, one might think that if the Church has ever been right on the subject, any change—perforce towards liberalization—would be abandonment of its own

standards. Certainly its views originally harked back to the Gospels. The Lord Himself spoke on the subject. In the Gospel of Mark His words are recorded in a way to leave no room for divorce. And to this form of His words, of course, the Roman Catholic Church turns for the sanction of its position. But in the Gospel of Matthew the Lord's words are recorded in a way to make room for divorce in the one instance of unfaithfulness. And to His words so reported, the Anglican and the Episcopal Churches turn for the basis of their view. Now, how can there be retreat from these positions, so authorized?

As a matter of fact, churchmen and biblical students studying these words in the Gospels have, on account of the divergent passages, been inclined more and more to give them up as the decisive factor in the Christian view of divorce. They despair of making these passages consistent enough to afford a sure foundation.

Just what is wrong? That lies far back in the history of positions taken on the subject.

Singularly these words of the Lord's have been taken to be legislation. So in one rendering they are erected into the ecclesiastical law of one Christian body, and in the other rendering into the corresponding law of another communion. Both communions are naturally disposed to think that what is the ecclesiastical law should also be the civil law—far removed as the civil law is and has been for the most part from identity with the ecclesiastical.

The underlying question is whether it ever was right to regard the Lord's words as legislation. We have quit looking to Scripture for science, for the authentic modes of ecclesiastical organization, indeed for civil law; but here an exception is made. The Lord is taken to be legislating, at least for His followers. Is this right? If not, there is no retreat necessarily from His standards in revision of the Church's views. Was not the Lord picturing the ideal tie? Was He ever willing to call anything less than it, "marriage"? Were not His words in the realm of ethics, as He went on to say what would ruin the tie? Even then was He not saying what availed to ruin a true marriage? Did He ever say for what causes lesser ties would fail, or on what grounds other bars of judgment than religion's might pronounce a tie at an end? Would He not have said here as He did in another question of civic jurisdiction, "Who made me a judge over you?" In the welter of difficulties and in the endless variety of ties to be found in the marriage relationships of any period, is it possible to take words spoken on the loftiest level of religious ethics as the one formula to be enforced as all the law there should be on the subject, particularly when we find on our hands then two contradictory formulas?

In the near future we hope to present in *THE NEW CHRISTIANITY* an article on the teachings of the New Church on the subject of divorce—teachings which do rest themselves in the Lord's own words, but taking them how? as utterances of religious principle, or as formulations of law?

W. F. W.

# QUESTIONS AND ANSWERS

*Into this department are invited queries in the field of the Quarterly. Replies will be offered by members of the Editorial Board, or by assigned contributors.*

**Q**UERY. It seems to me that the definitions usually given of "image" and "likeness of God" tend to be psychological rather than religious. More usually, I think, we are told that these terms mean respectively man's rationality and his freedom of will. That is, the human being is in God's image in being able to live according to his best judgment, and in the divine likeness in his capacity to respond on his own account to what is good and true. But this is all psychological characterization, and true of all human beings. Are there not an "image" and a "likeness" to be attained, into which only some come? In other words, are there not a religiously conceived "image" and "likeness"?

**Reply.** We think that this question raises a very valuable point. When "image" and "likeness of God" are considered in connection with the general idea of the creation of man, it is natural that they should be thought of as part of the order into which the human being is created. They are explained in terms of how the human being is constituted. That is, the definitions offered are psychological, as the proposer of this question says. In the *Arcana*, for instance, expounding the Book of Creation, this is therefore the natural course of definition.

But suppose that, instead of considering "image" and "likeness of God" in connection with the subject of creation, one considers the two in connection, let us say, with the idea of the Lord's glorification. Then an "image" and a "likeness" appear which are a religious attainment, not a psychological endowment. The Lord Himself became the image and the likeness of God, not in possessing certain capacities, which we all have, but in following these up to the utmost. He exercised what we call rationality and liberty perfectly in living life. He achieved an image and likeness of the Father which resulted from a rebirth of His own life, which is the pattern of our rebirth. These are not our endowment by creation, but, as with Him, the product of our regeneration. They are a mind filled with His truth, and a will pursuing His precept. They are the outcome of religious experience, and by far the profounder way of conceiving "image" and "likeness of God."

**Query.** Is not Swedenborg's value chiefly in the protests he makes? He clears away irrationalities, like the idea of a long sleep after death, or like a presentation of the Trinity which amounts to tri-theism.

**Reply.** The value of the protests he uttered is undoubted, and they have had, in our judgment, wide if quiet effect.

Those protests were many—in addition to those mentioned, protests against literalism on the Scriptures, against arbitrary conceptions of the Divine omnipotence, against the attitude of "leaving everything to God" which spells human inaction in the face of wrong, against the reduction of repentance to a mood of contrition, etc. But can a single protest be cited which is not accompanied by the positive presentation of the idea that is better entertained? Clearing away the notion of a long sleep after death, he also goes on to describe what actually happens soon, in the awakening of the consciousness to the spiritual world. Assailing a presentation of the Trinity which amounts to tri-theism, he does not fail to put forward a different view, in which the unity and the trinity of God are brought credibly together. He actively lifts the mind away from literalism on Scripture with a mass of exposition in which a deeper sense than the literal, even rightly apprehended, is put in our possession. He does not simply inveigh against the supine attitude of awaiting the action of God, but describes a religion which involves what man must actively attempt and do. He does not merely find contrition and a general confession of sinfulness inadequate, but urges with close psychological description an effective repentance. His protests are numerous and salutary, but his greater value surely lies in what he offers in place of what he protests against.

**Query.** Do you not find "hard sayings" in the works of Swedenborg, such as the Lord's disciples found in their Master's teaching?

**Reply.** Many. There must be hard sayings in any penetrating and extensive religious teaching. If the will of God is trenchantly brought out, which is contrary to our own desires, or the outlook of the Infinite truly foreshadowed, which transcends our own outlook on life, many things will seem "hard sayings." One of the hardest of sayings to the present writer is a passage in *True Christian Religion*, No. 597, to the effect that since "the Council of Nice introduced the faith of three Gods, no one has been admitted into any spiritual temptation." We remind ourselves of all the centuries since, and of all the earnest Christians who have lived since, among them remarkable religious figures, and it does not seem easy to believe that nowhere was there genuine spiritual struggle to achieve the way of Christ. We should like to turn this question in general over to our readers, and shall hope to say more of it soon.

*Please address questions, along with all editorial correspondence, to  
Wm. F. Wunsch, 57 Avon Hill Street, Cambridge, Mass.*

# The Human Side of the Bible

## II. A Prophet with Doubts

WILLIAM F. WUNSCH

WE expect the ordinary mortal to have his doubts; but a prophet with doubts, is news. A prophet seems to be a very sure kind of person, making downright, if not thunderous, affirmations. We do not think of him as a prey to misgivings. At all events, we do not expect him to utter his doubts, and to express them with force and eloquence. Yet in Jeremiah of the Old Testament we have such a prophet. I know he is usually called the weeping prophet, which is not quite fair to him, as we shall see. In our talk\* this morning, in the glimpses which we are taking into the human side of the Bible, I am going to talk of him as a prophet with his doubts.

It surprises us all the more that Jeremiah should have had his doubts, when we realize that he was commissioned to be "an iron pillar" and "a bronze wall" to his people. How odd it is that he should waver at all, if he was to be "a fortified city," as his book says, and "an iron pillar!"

Indeed, all doubts would seem to have been made impossible for him by the tremendous conviction which filled him. He felt that he had been chosen for his work from before his birth. That was a strange annunciation—not made to his mother, but to him, that before his mother was conscious of bearing him, he was selected by God to serve as a prophet.

Jeremiah was prophet, as well as poet and statesman, at a time when the little kingdom of Judah was going to pieces. No one saw as clearly as he that it was going to pieces. No one else was so sure that it was bound to go to pieces. It did, but for forty years Jeremiah was asked to struggle with the course of things. His clear vision of the hopeless facts helped to earn him the title of weeping prophet. But it was the facts that were lamentable. The times, not his words, were dismal—so dismal, that our prophet was sure he must not marry. Fond of social life, this man, on whose lips recurred the phrases, "the voice of mirth, and the voice of gladness, the voice of the bridegroom and the voice of the bride"—this man was forbidden to marry. Why create new ties to put them under terrific strain?

Then came Jehovah's word to me, saying:

You shall neither marry,  
Nor shall you have sons  
Nor daughters in this place.

In a picture of the nation's disintegration, he said:

I looked to the earth, and lo, chaos,  
To the heavens, their light was gone,  
I looked to the mountains, they quivered,  
The hills were all shuddering.  
I looked, and behold not a man,  
All the birds of the heaven had fled.  
I looked for the gardens, lo desert,  
All the townships were burning.

He had no family; he had few if any kinsmen of the spirit.

But even if the nation was to disintegrate, the bond with Jehovah was not to be wholly dissolved. The individual could step into fellowship with God for himself. Jeremiah was the first to bring into clear view the value of the individual to God on high. He it was who spoke of this communion as a new covenant or a new testament—words which Jesus later adopted. And the Christ entered fully into Jeremiah's insight into the fellowship which each human being can have with God. That, to the prophet, was mature religion. Not only did Jeremiah's thought rise in this way to New Testament heights; his life did, too. He was gentle. He clung to the truth through hardship and persecution, finally dying a lonely death in Egypt. His forty years of effort to shape the national religious life were a prolonged martyrdom. Some have thought that he must have sat for that portrait which a later prophet did of one who was "rejected of men" and "chastised for our peace," a portrait in which we ourselves behold the Christ. Many a close student feels that Jeremiah was the most Christlike figure in history B.C. In New Testament days people surmised that Jesus was Jeremiah come back.

Fortunate it is then that we know so much about this particular prophet. Most of the Old Testament prophets are only names to us. Of the man Jeremiah we know far more than we do of any other prophet. For he had his Boswell, as has often been remarked. His secretary's name was Baruch. He wrote many chapters of the prophecy of Jeremiah. They are biography of his master. They tell us a good deal about Jeremiah. But the utterances of the prophet himself tell us even more. They are autobiographical. He is the psychologist in the prophetic company. He explores his heart for us, and his deepest religious experience. Shrinking, sensitive, modest, but steeled to an unpleasant and hopeless task, Jeremiah is

\* This is the second of a series of radio talks given from New York in 1936.

disclosed by his own words in very human fashion. Invaded at twenty-four years of age by the conviction that he must serve as active upholder of the faith of Israel, he cried out:

O Lord Jehovah, I don't know how to speak, for I am only a boy!

Attractive human distrust of himself! Yet truth conquered shyness. He went boldly about what he had to do and say.

Then out of what could any doubt spring? Are we right to speak of him as a prophet with doubts?

Very naturally he had his moments of recurring distrust. He spoke to deaf ears. When he had written down the addresses of twenty years, his king had drawn a knife and slashed the scroll into ribbons. To the last his work seemed in vain. The old self-distrust broke out. How natural and lifelike that it should! He wondered whether he had been swept into the service of the truth by some mistake. Had he been deceived by God Himself? From one point of view, the words into which Jeremiah poured the torture of his soul, are outrageous. From another point of view, they are an eloquent tribute to the firm hold which God had on his soul. Here was Jeremiah's Gethsemane. Listen to these troubled words.

Thou hast duped me, O Lord, and I let myself be duped;  
Thou hast been too strong for me, and hast prevailed.  
I have become a laughing-stock all day long,  
Every one mocks me.

As often as I speak, I must cry out,  
I must call, "Violence and spoil!"  
For the word of the Lord has become to me  
A reproach and a derision all day long.  
If I say, I will not think of it,  
Nor speak any more in His name,  
It is in my heart as a burning fire,  
Shut up in my bones;  
I am worn out with holding it in—  
I cannot endure it.

And then the man to whom the belated annunciation was made, actually went on to cry out in his distress,

Cursed be the day on which I was born,  
The day on which my mother bore me—  
Let it not be blessed!  
Cursed be the man who brought the good news to my  
father,  
"A son is born to you"—  
Wishing him joy! . . .

Why was I born  
To see trouble and sorrow,  
That my days might be spent in shame?

Did you ever hear a more human plaint than that, unless it be the one on the Cross, "My God, my God, why hast thou forsaken me?"

God must have thought, "How much you are my man, Jeremiah, and not your own!" In the human touches of Jeremiah's life and book, somehow God seems very near.

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## Books Received

*To be reviewed, with others, in the Autumn Number*

WE LIVE OUTSIDE OUR BODIES. By Wilson Gill Bailey. Philadelphia: Dorrance and Company.

BEYOND OUR EARTHLY EYES. By Charles W. Harvey.  
New York: the New-Church Press.

THE EXPLORATION OF THE INNER WORLD. By Anton T. Boisen.  
Chicago: Willett, Clark and Company.

CHURCH MUSIC IN HISTORY AND PRACTICE. *Studies in the Praise of God.* By Winfred Douglas. New York: Charles Scribner's Sons.

LEARNING TO BE GOOD PARENTS. *Talks to Fathers and Mothers.* By Eleanor Saltzman. Boston: Manthorne and Burack.

# BOOKS

*Be renewed in the spirit of your mind.*

## THE HAGUE VIEWS

SERMONS ON THE WORD. By Edward S. Hyatt. 's-Gravenhage: Swedenborg Genootschap, 1935. 249 pages.

DE HEMELSCH LEER. *Extracts from the Monthly Magazine, "De Hemelsche Leer," Jan. to Aug., 1930.* 's-Gravenhage: Swedenborg Genootschap, 1930. 136 pages.

DE HEMELSCH LEER. *Sixth Fascicle.* 's-Gravenhage: Swedenborg Genootschap, 1937. 202 pages.

THESE books have come to us through an acquaintance, who expressed a desire for our comment on them. All three books have certain positions in common; it seems more valuable to review these positions than to review simply the ways in which they are presented.

Needless to say, throughout the three books, more especially perhaps in Mr. Hyatt's sermons, many useful things are said. Life can be helpfully addressed in the framework of any mode of thought; and with an unusual framework as vehicle, good things can be conveyed with novel force. So they are here. Yet one may still find it impossible to assent to that framework of thought; and it is the premises and the esoteric development of them in these books from which we draw back—we think with good reason.

One premise is that the Theological Works of Swedenborg are "the Word of the Lord"; they are also referred to as "the Latin Word" and as "the third Testament." All that Swedenborg says of the Word of Old and New Testament, or of the Word simply, can therefore also be said of the Theological Works. The writers of these books admit that Swedenborg himself said no such things of his works, but they insist that these premises are involved in what he does say of the Word.

To us these premises grow out of Swedenborg's broad identifications of different entities and beings. He does say, for instance, that everything the Lord speaks is the Word. But Swedenborg is as much a master of careful discriminations as he is of large identifications. And in taking unrelieved the premises they do, the writers of these books ignore discrimination after discrimination. The Word is *variously* spoken by the Lord. Uttered as the fashioning power in the world, the Word is not even verbal; as the nineteenth Psalm says, "There is no speech, nor language." This wordless truth is to Swedenborg "the veriest reality in the universe." That, for one thing, he calls the Word. But this same truth of life has had other expression. One supreme utterance is in the life, words and Person of the Christ; He is the Word, but the Word incarnate. The truth uttered in creation and in incarnation is the same, but who can forget the vast difference, between impersonal and personal, in the utterances? The Incarnation loses its uniqueness where no difference is recognized. These are two forms of the Word. Then again, the ultimate truth of the world and of human life has had verbal utterance in the Scriptures. Here Swedenborg is interested to say where in the Scriptures this truth has had

full utterance, namely in those books—twenty-nine in the Old Testament and five in the New—which are written in the one language capacious enough, that is, correspondential utterance. To these books he gives the name Word, too. But the same truth with which we have had to deal all along—the truth of God in world and human life—has had further utterance (this time not all-embracing because not in the language of correspondences) in the literature of the world; because science, philosophy, and each and every activity of the human mind have made their way, of course, to some extent into that truth. None of these inevitably limited utterances of truth would Swedenborg or any one else think to denominate "the Word." Now, all these discriminations should be borne in mind along with the broad identifications which Swedenborg makes.

In the productions before us the assumption is fundamental, however, that the Theological Works are the Word, even superseding previous Words, or controlling their meaning. As a *statement* of truth, the Theological Works are obviously not that wordless truth which Swedenborg in the first place calls the Word. They are a means of entrance into that truth but not that truth. Surely the tool should not be confused with the thing to be effected. Nor are the Theological Works, as verbal utterance, the Incarnate Word, which is utterance in the flesh. But are they the Word in the third sense, the Word in full verbal utterance all-embracing of the Infinite truth? These publications insist they are. The objection that according to Swedenborg the Word can be so uttered only in correspondential language is met squarely with the declaration that the Theological Works are done in correspondences and have a spiritual meaning. (It is freely admitted that Swedenborg himself says nothing of the kind.)

A simple consideration of common sense seems a sufficient answer, in our judgment, to these premises all along the way.

To Swedenborg the Scriptures or those biblical books which he called the Word obviously remained the primary religious document. His Works did not, in his view, supersede them. The relation of his Works to that Word is very different. In that Word is a spiritual meaning; of this meaning his Works give an exposition. That spiritual sense is in those Scriptures, not in his Works; it is to be got from Scripture, not from, though with the help of, his Works. Again, in that Word are the doctrines of life. Those doctrines he formulated in his Works; but the doctrines are in the Word, and are to be drawn from the Word, and have no standing in his Works unless they are so drawn or can be so drawn. All these fundamental facts should certainly be kept in mind.

As for a spiritual sense of their own in the Theological Works, where would be the gain in the Theological Works if they continued the process of delivering truth in a style again needing exposition of the same kind? This would be no advance, but a treadmill. The first disciples themselves looked for plainer speech than the parabolic. Would the Lord not

speak to them plainly of the Father, and not in proverbs? Swedenborg certainly thought that he was bringing the deeper sense of Scripture and the doctrine of Scripture into explicit speech. What gain is it to throw all his work back into veiled utterance, needing the same process of elucidation as he said the Scriptures needed? It should caution us against this burrowing inward *ad infinitum* that the publications under review are incomprehensible to the general seeker after truth—the barrier of an impossible ideology (as well as terminology) is raised against him. This ideological barrier is raised at the outset in identifying the Theological Works and the Word; statements are studied as the truth, instead of the truth being studied with the help of the statements.

Let us keep Swedenborg's careful discriminations in mind along with his broad identifications. Let us consult a useful common sense. Mr. Hyatt assures us, "Each form of the Word is so written that we can draw therefrom whatever teaching we choose" (p. 64). He says this of the Theological Works, which in his view are a form of the Word. Was Swedenborg so indefinite and loose and ambiguous as that? It seems unnecessary to say that Swedenborg thought he was formulating the teaching of Scripture so that that free and baneful handling of Scripture would be overcome. Of what is obviously Swedenborg's own lifelong style as an author, it is said, "The very external style of the Writings is the very Divine style" (p. 71). To the unsympathetic, this is idolatry of books. Indeed, Mr. Hyatt finds it possible to say, "The Revelation in which He has come [in His Second Advent] is His own Word, *is the God to which the New Church must render obedience*" (p. 73; italics ours).

I crave to be considered more sympathetic. All this overpressing of identification, like that of truth and the Word or that of the Lord and doctrine, grows in my judgment out of a desirable earnestness—an earnestness to find the Lord in the doctrine, an earnestness not to rest short of experience of Him or short of reaching His veritable Word. But this earnestness defeats itself in identifying means with end, with the result that doctrine is identified with the Lord, whereupon it is easy to substitute it for Him.

Mr. Hyatt innocently quotes *Arcana Coelestia*, No. 589: "One who confirms false principles, first assumes a principle from which he is never willing to recede and of which he will not remit the least thing, but rakes together and accumulates confirming things wherever he can, thus also from the Word, even until he so persuades himself that he cannot see the truth any more." But has not Mr. Hyatt done just this, going up and down the Theological Works, of which he thinks as the Word, bringing together all he can in support of assumptions to which Swedenborg himself gives no voice? We consider his book and the other books examples of the procedure cautioned against if not condemned in this passage from the *Arcana*.

We should like to say in all earnestness that these paths of thought and these assumed attitudes to the Theological Works and to the revelation they constitute, are not going to do us any good, or promote the recourse of mankind to those Works. Urgently needed truths are not being made public, but more and more secret and esoteric.

WM. F. WUNSCH.

DIVINE LOVE AND WISDOM. By Emanuel Swedenborg. Translated from the Latin by Mr. H. Goyder Smith, Rev. Charles Newall, consultant. London: The Swedenborg Society, 1937. 317 pages. 6d paper, 1/6 cloth, 3/6 leather.

THIS profound philosophical treatise on the process of creation does not itself call for review at this day; the new translation it is given can have all the attention.

Mr. Smith has made headway against the awkwardnesses which dog the translator of Swedenborg. Swedenborg not only has a style which in general, while it is at home in Latin, is not readily made at home in English; he also does sentence after sentence which can only be rendered awkwardly in English, unless one makes free to recast the whole composition. In the translation under review, there are still many awkward sentences, but progress towards greater readableness is immediately noticeable. With good reason, readers may prefer this to all previous translations of *Divine Love and Wisdom*.

It augurs well at once that the opening sentence, usually rendered "Man knows that there is such a thing as love, but does not know what love is," is done quickly and clearly, "Man knows that love exists, but not what it is." That directness and conciseness are in evidence throughout. The adjective "divine," for example, repeated with a second noun, as it must be in Latin, is omitted in English, as it well can be. Compare Mr. Smith's, "Those things which belong to his love and thence to his life are passed on to children" (No. 269), with older translation, "Those things which have come to be of the love and thereby of the life, are engendered in the offspring." At No. 270 we have read, "All evils and their falsities, both hereditary and acquired, have their seat in the natural mind"; Mr. Smith does this, "All evils and falsities from them, both inherited and contracted, reside in the natural mind."

In general, Mr. Smith takes care to pursue English word-order and English sentence structure. Shorter, Anglo-Saxon words are used instead of words of Latin origin: "raise," for example, instead of "elevate." How much lighter it is to say "they knitted their brows," than "they contracted their foreheads"! "Union" appears in place of "conjunction" usually. Mr. Smith allows himself variety, as indeed Swedenborg did, though it can not be practised by him and his translators on the same word; Mr. Smith renders "proceed" not only so but also by "issue" and "emanate." He prefers "capacity" rather than "faculty" in doing *facultas*, but also renders "power" and "capability." He permits himself to drop a phrase altogether if it is redundant (e.g., "from man," No. 264). How redundant Swedenborg is, is apparent from a sentence which Mr. Smith does without excision as follows: "Remove space, absolutely deny a vacuum; then reflect upon the Divine Love and Wisdom, as very Essence with space withdrawn and vacuum denied." Without the repetition the sentence would be clearer: "Remove space, absolutely deny a vacuum; then reflect upon the Divine Love and Wisdom as very Essence." It is good to see the rendering "God is Man" instead of "God is a Man."

There are items which call for more study if not revision. Mr. Smith has dropped many unnecessary "the's," and can drop still more; there is no reason why the first sentence of No. 33 should not be done, "From Divine Love and Wisdom, which

make God's very essence, spring all man's affections and thoughts; affections from Divine Love, and thoughts from Divine Wisdom." The locution "distinctly one" has never seemed to me to convey the sense intended; it is used about two things which are a unit in fact but which can be distinguished in thought; "distinguishably one" seems better. To render *affectio* by "disposition" is to obscure, if not to lose, the idea. If there is anything which Swedenborg stoutly asserts, it is that the soul can exist without the body, but Mr. Smith's translation of one passage makes it out to be an error that the soul can exist "without the body";—"without a body," as in older translations, is right. To make Swedenborg say, as in Nos. 164, 184, that spiritual and natural worlds are "separate," is to controvert him; he always pictures them as inseparable, and speaks of them as "distinct." Swedenborg's *sensualis* means sensuous, not sensual, in most if not all passages in this book; Mr. Smith still renders "sensual"; Mr. Potts did better. To speak of degrees as being "of a twofold order," when the last word is wanted for use in describing successive and simultaneous order, is confusing; elsewhere Mr. Smith himself says "of two kinds." "Infer" is used (No. 152) as though it meant "imply"; the too strong word "prove" is used for "attest," and at No. 121 "individually" is queerly employed. Rendering *proprium* as "inherent nature" is questionable; for in Swedenborg's psychology the spiritual man, not what he calls the *proprium*, is one's true inherent nature. "Church" is sometimes printed with a large initial, sometimes not, though the same thing is referred to (Nos. 79, 118). The same inconsistency appears in pronouns referring to the Deity. There are very occasional pieces of bad grammar; "both together is understood" (No. 100). At No. 146 "the Divine from God is called the Father" gives no translation of *Divinum a quo*, and makes no sense. Present tenses are mistaken for perfects (Nos. 122, 361).

For a welcome change, the Authorized Version, which he did not use, is not substituted for Swedenborg's renderings of Scripture, but his own are translated. Still, the same verse is differently done on two occasions (Nos. 68, 149).

There is no index. The altered translation of many terms rather necessitates one.

But whatever may be said of items, this translation offers the contents of *Divine Love and Wisdom* in much more idiomatic and readable English than we have had.

WM. F. WUNSCH.

SONGS BORN IN THE DAWN. By Mary L. Lonsdale. With a Foreword by Charles A. Hall. London: The New-Church Press, Ltd., 1937. 100 pages. 1/6 paper, 2d cloth.

AMONG the many recent publications of the New-Church Press, London, is this volume of religious verse. Mr. Hall tells us something of Miss Lonsdale's long and useful life, in which the expression of her religious feelings in verse was a modest avocation. Two volumes had been published before the present one, which is a selection from them and from later poems. The verse is markedly above the average of religious verse. Imagery is indeed familiar, and words are simple, and there are no memorable phrasings. Moods are not much varied;

Miss Lonsdale was persuaded that the best of life was yet to be, and waiting for it is a prominent note. Still there is variety of form. Best of all, there is real songlikeness. Every piece is heartfelt. Workmanship is neat.

"I know that I shall find my own,  
O God, how blessed it will be  
Never again to walk alone  
Through all eternity! . . .

"Why should I fear? I do but go  
To larger life and fuller breath,  
To love, to live, to learn, to grow,  
The other side of death."

WM. F. WUNSCH.

FATE RIDES A TORTOISE. By Grace Hathaway. Philadelphia: The John C. Winston Company, 1937. 204 pages. \$2.50.

THE unique title of the book conceals what is a very excellent and interesting biography of Ellen Spencer Mussey. In substance it is an autobiography, for it is written from notes verbally dictated by Mrs. Mussey to the author toward the end of her life. The writing is clear and forceful and sustains interest at high level. The author has a keen sense of the historical value of events and constantly links the steps of Mrs. Mussey's most interesting life with their setting in American developments. The biography will be of absorbing interest both to the many friends who knew and honored this outstanding woman lawyer and to readers in general who value reminiscence of the long period from the Civil War to the present time. All of this time Mrs. Mussey lived and worked in Washington, and contributed richly to the advancement of the Capital City. She was a pioneer among women in the study and practice of law, and many women who have become prominent in this profession and have attained positions of high importance in the Federal Government and in the legal profession and in movements for the advancement of women, acknowledge with gratitude their indebtedness to her as a real and effective leader. In 1896 she became co-founder of the Washington College of Law, admitting both men and women, at a time when women were excluded from the established law schools, and she served many years as its Dean, and Honorary Dean to the time of her decease. The student body of seven hundred at present testifies to the wisdom and courage of this far-seeing woman.

The biographer follows Mrs. Mussey into the White House, into the halls of Congress, the Public Schools of Washington, the American Red Cross, the Women's Suffrage Movement of years ago, the Daughters of the American Revolution, into the Courts even to the Supreme Court, and into many other fields where this able woman carried her helpful influence. The biography says but little of Mrs. Mussey's religious interests, though she treasured for more than seventy years her membership in the Church of the New Jerusalem. Her establishment and tireless support of the African New-Church Mission in Washington is not mentioned. *Fate Rides a Tortoise* does not aim to be a complete biography, but it does succeed in being an

absorbing picture of a developing life of public service, a life of rich social significance. The book makes clear why there are so many people in so many fields of human interest who are grateful for the life and influence of Ellen Spencer Mussey.

PAUL SPERRY.

THE RECOVERY OF IDEALS. By Georgia Harkness. New York: Charles Scribner's Sons, 1937. xiii, 237 pages. \$2.00.

THE emphasis of this book is dynamic to a degree not fully suggested by the title. Idealists with their fine sentiments are often compared adversely with people who "do things." The author, however, denies any basic necessity for such antithesis. She holds that "ideals" (of whatever sort) do not deserve the name of ideals except "as we think them worth putting forth effort to attain" (p. 49). There is a vanishing line "between the idealists who believe in grappling with life as it is and the realists who believe in spiritual values" (p. viii).

As professor of philosophy in Elmira College, and lecturer before many educational conferences, the author has gained exceptional insight into the mind of youth, yet does not interpret student trends in rigid separation from general life and the social context. She does not see the present generation of youth as better or worse than former generations, but simply as more confused.

Looking at the present "life as it is," Miss Harkness concludes that however conditioned by economic tragedy, "the most serious aspect of current affairs is . . . a depression in morale" (p. 3).

An analysis (pp. 4ff.) of "dominant personal attitudes" reveals at least five groupings among today's young people:—

1. "Cheerful traditionalists," getting along passably (if not too well) and sure that "something will turn up."
2. "Young Communists or potential Communists," a small group; not any too accurately versed in real Communism, yet ready for violent social change. As a group they could be led as easily toward Fascism as toward Communism.
3. "Social idealists," devoted to "non-violent social change," and exemplifying to a considerable extent both the personal and social aspects of religion. Any who belong to this group may not be displeased to know that Miss Harkness considers them a saving "remnant," indispensable to true advance.
4. "Church loyalists," in general conserving the pattern of church life in which they have been brought up.
5. A final group, "superficially cheerful but drably hopeless in the deeper areas of life." In this (probably the largest) group, demagogic leadership might work direful results.

A survey of proposed methods of dealing with the situation (pp. 22ff.) brings out mainly four—(1) keep going as we are, and nature will effect a cure; (2) change the economic environment; (3) "educate" without ceasing; (4) renew personal religious experience. The author finds something indispensable in each one of these approaches, but is aware of the inadequacy of any of them, regarded as a panacea. She herself proposes the "way of creative idealism," a "multiple approach" which "organizes in a unified, dynamic vision all that is useful and valid in other channels" (p. 29).

This multiple approach involves "the assumption that morals and religion are man's most important interests" (p. 80). The major task of the book is the charting of a clear intellectual path to a point where the at present "last generation" may renew its morale and resiliency in the sense of a permeating "supernatural," in the consciousness of a God who cares. The chapters on "Synoptic Supernaturalism," "The Existence of God," "What God Is Not," "What God Is," "How God Is Limited," will be read critically, according to our various philosophical and religious convictions, yet, I believe, with general acknowledgment of their truly constructive value.

In reference to "the authority of Jesus," the author considers "that a sinless and sacrificial life of such utter purity as Jesus attained to is inexplicable except as the manifestation of a divinity which is not only supreme but in a certain sense unique" (p. 111).

It may well be that the very heart of the book's prophetic challenge is to be found in the two chapters, "Levels of Idealism" and "An Approach to Triumphant Religion." Religiously, there are the two distinct levels of "socially respected character" and of "triumphant religion." The overwhelming majority of religionists are to be found on the former level, and as a rule are quite content, indicating "how far . . . religion has merely been sugar-coating for conventional standards" (p. 62). Instances of "triumphant religion," on the hand, are to be found in such men as St. Francis of old, and in some today "who are willing to risk public disapproval and endanger their economic security to proclaim ideals which they believe to be grounded in the Christian gospel" (p. 63). Miss Harkness questions whether there is any way out except as this hitherto exceptional level becomes "normative." It is true enough that normal people do not care to pose as "saints." Yet, the principle of "triumphant religion" is rational and may be rationally applied. Possibly such a shift is the price to be paid, if deadened ideals are to live again.

EARL C. HAMILTON.

REBIRTH. WITH OBSERVATIONS ON THE REINCARNATION THEORY. By Rev. Charles A. Hall. London: The New-Church Press, 1937. 30 pages. 1d.

THE PROSPERITY OF THE WICKED. By Rev. Frank F. Coulson. London: The New-Church Press, 1937. 16 pages. 1d.

THESE are two of the numerous pamphlets which our friends of the Conference of the New Church in Great Britain have issued lately. All these publications are neatly done, in bindings of attractive colors. Mr. Hall discusses clearly and practically what the rebirth is which is the most momentous thing that can befall us in our lives here. He argues plainly and sensibly against the idea of reincarnation, which is a dream of procrastination compared with the urgencies of rebirth in this life.

On the other hand, Mr. Coulson writes complicatedly. In general, with a disconnected setting in the thought of Providence as a whole, Mr. Coulson's answer to the query why the wicked prosper is that their career has not reached its due end as yet. Nor will he say that this end will be reached with any dispatch, for "soon" in Scripture (so he tells us) "does not mean

quickly, but surely and certainly" (p. 11). The age-old doubt of a Providence in the face of the flourishing iniquitous, of course brings up the whole conception of Providence—perhaps this cannot be set forth with clarity to the baffled mind in sixteen short pages.

WM. F. WUNSCH.

KINGSHIP. PASSAGES ON "KINGSHIP" AND ALLIED SUBJECTS COMPILED FROM THE WRITINGS OF EMANUEL SWEDENBORG. By Rev. C. A. Hall, F. R. M. S. London: Swedenborg Society, 1937. 31 pages. 6d.

THIS leaflet, attractively done, was issued in time to take advantage of the interest in the coronation of George VI. Passages from eight of Swedenborg's Theological Works are assembled under such headings as "The Coronation of a King," "Homage to Royalty," "The Exercise of Rule," "The Government of the King of Kings." There is a foreword of two pages by Mr. Hall summarizing the contents and defining Swedenborg's outlook. Excerpts discuss the significance of the ancient ritual of coronations, a king as servant of his country and of God's Providence, the enthronement of truth and love in human lives, so that the humblest can be said to be made a king by the Christ.

WM. F. WUNSCH.

WHEN HALF-GODS GO. A SKETCH OF THE EMERGENCE OF RELIGIONS. By Charles Lemuel Dibble, D. C. L. Milwaukee: Morehouse Publishing Co., 1937. 202 pages. \$1.75.

THIS is the second volume of The Layman's Library, which is to consist of books on theology in non-technical language. Bernard Iddings Bell is editor of the Library. The present volume is a survey of the facts of comparative religion, but beyond that an interpretation of those facts. The broad facts, as Dr. Dibble points out, are well established; it is the interpretation of the facts which he believes calls for re-examination. Current ideas reduce religion to a social institution, whereas Dr. Dibble is sure the facts indicate Divine activity in the lives of men. Hence his use of the word "emergence"; religions have not so much evolved as emerged; "the process has not been a gradual evolution, but a series of fresh starts" (pp. 36, 7). In each start is an instance of Divine initiative.

The book is an effort to counteract a "climatic atheism," at least as this has been given encouragement in the findings of comparative religion. For each of three years he has been presenting the substance of this book to a class of boys of high school age, winning animated interest and discussion from them.

The ten successive chapters are entitled "The Riddle of Providence," "Interpreting the History of Religion," "What Primitive Man Worshiped," "Why Primitive Man Worshiped," "The Holy," "Creed," "Conduct," "Cult," "Sacrifice," and "Religion." On the concluding pages a reading course is suggested.

Facts are well marshalled, discussion is clear and arguments are plain and forceful. Things are often put very trenchantly. To the main argument of the book we would return a strong amen. The history of religion has been too often written "with God left out." The Quarterly endeavors to utilize for current

discussion the significance of Swedenborg's positions. Certainly Swedenborg, though in a day of scantier material in comparative religion, insisted as does Dr. Dibble, that the development of religion has not been a process of "gradual evolution, but a series of fresh starts." Swedenborg, too, did a critique of that history, and sketched starts and flowerings and consummations. "Any view that rules out *a priori* the possibility of a divine providence in the process is a view that is oversimplified and false" (*When Half-Gods Go*, p. 34).

WM. F. WUNSCH.

THOUGHTS ON DEATH AND LIFE. By William Ernest Hocking. New York: Harper and Brothers, 1937. x, 266 pages. \$2.00.

ALL serious inquirers into the meaning and destiny of human life will welcome Professor Hocking's thoughtful and thought-provoking book. Those who have ceased inquiring because they already have the answers will find it provoking in another sense. Its note of calm and patient search will seem to them like wavering and negation. Its occupation with questions and viewpoints which are certainly not the conventional commonplaces will seem like confusion and clouding of counsel. The reading of a few pages will reveal to any reader whether he belongs to this latter class. If these are his early reactions, he may safely close the book and put it down. He will find nothing helpful in the rest of it.

"The function of this discussion is not to prove immortality, nor to disprove it. It is to shake ourselves out of sophistication about it, to disturb customary attitudes in an effort to see afresh the nature of the question, to estimate its importance or unimportance, to get once more its original impact on the mind of the self-conscious creature, in the hope of arriving at a clearer total perception of what is significant and what is possible." (P. 4.)

Though the book is entitled, "Thoughts on Death and Life," it finds its deeper unity in the inquiry as to the meaning of life.

"For death is not the erasure of life by an entity called Death, nor by an entity called Nature. Death is an encounter of the real with the Real; and the Real, whatever it is, is conscious and living, not inanimate.

"Perhaps this is all we need to know of the ways and conditions of survival; but what we chiefly know is that *it ought to be*. For unless there is a way for the continuance of the human self, the world is full of the blunt edges of human meanings, the wreckage of human values, and therefore of the failures of God." (Pp. 110, 111.)

As for the meaning of life:

"Just as a work of art—if it is a good work—means the universe, while in turn, the universe means *it*, exists for such as it, so life, always tending toward futurity without end, means that ultimate goal, but in turn the ultimate goal means *it*. If there is no total meaning, none of the daily details can conserve importance. *If there is an eternal meaning*, there is nothing better in all futurity than some of the things which human life, here in the middle of time, may contain. If there is an absolute sense of existence, life has nothing better to do, at any time, than to move toward the human encounter in which real may speak to real, and in so doing give alms to the Absolute. And while the

'attainment of reality' is a general aim, identical for everybody and hence giving no special reason for my existence or yours, this conception of the personal *agendum*, as containing what the universe means, lends to each self and to each deed the weight of the world's expectancy and need, which I alone, in this pass, can meet." (P. 231.)

These are the conclusions. The path by which they are reached is too long and in places too carefully constructed to make adequate summary possible in a reasonable space. But to tread the path, to retrace parts of it, to make excursions of one's own along some of the many trails that lead out from it, is to experience in one's self something of the meaning of life, for life is in part even less the attainment than the search for truth.

FREDERIC R. CROWNFIELD.

A PRACTICAL PHILOSOPHY OF LIFE AS GATHERED FROM THE WRITINGS OF SWEDENBORG. By William Frederic Wunsch. New York: The New-Church Press, 1937. 98 pages. 75 cents.

THE books which have come from the pen of the Rev. Wm. F. Wunsch, though all alike in their one earnest aim of making Swedenborg's teachings better known, as well as in their scholarly excellence, nevertheless reveal a most versatile thinker. Among them are: *The Gist of Swedenborg*, written in collaboration with the Rev. Julian K. Smythe, which rapidly became a New-Church classic; *An Outline of New-Church Teaching*, still and by far the best textbook available for the systematic study of Swedenborg's theology; *Swedenborg on Marriage*, being mostly the highlights of his larger work on this topic, in a new translation; another modern version of the treatise on *Charity*, with its invaluable glossary; and *The World within the Bible*, a much needed introduction to the *Arcana*.

And now we greet and welcome *A Practical Philosophy of Life*, in which we recognize at once the familiar incisive and substantial style, and which attempts to draw from the voluminous writings of the Swedish "Prophet of the North" an ethical philosophy for today.

Such a philosophy, it is frankly admitted from the beginning, "is not wholly separable" from Swedenborg's theology and other teachings, metaphysical or otherwise. But "it is distinguishable" from them. Mr. Wunsch does a fine piece of work, not only in demonstrating that it is so, but in making his material inspiring. As one reads on, one is impressed with the wide scope of Swedenborg's thinking and with its most urgent bearing upon present-day circumstances and problems.

The book does not purport to be in any way a complete and exhaustive discussion of ethics from a New-Church point of view. Short and concise as it is, however, it will be found greatly stimulating in its suggestiveness:—a guide-post that points the way even if it does not go all the distance along the road. Again, both by its apt citations from contemporary students, and by its studied avoidance of Swedenborg's more technical terminology, it cannot fail to bring, even to life-long New-Churchmen, a new appreciation of the moral ideal they uphold. How would Swedenborg have presented his message had he lived in our age and written in our language? I do not know, and the question may be futile. Yet, here is a leading instance of what needs to be done as we endeavor to share with others our belief in what he taught.

The four chapters of the book were originally talks given in New York City and vicinity and retain much of the directness of speech. Still, to read them quickly would be to read them inadequately. If done with a pencil in hand, one will find much to underscore. Here a flash of insight. Here fine guidance on a matter of practical living. Here a truth so well known it had lost its incentive, beautifully clothed now in new garments and becoming alive once more. Here a statement, again, with which perhaps one finds himself in disagreement. Why not? In a work of this sort, it should be not only allowable, but it is unavoidable, that there be debatable points; as when the author freely prolongs the lines of Swedenborg's thought from his day to ours, to make them meet situations which were then less vital or even non-existent, and upon which no definite position was taken. On these as well as on the more generally accepted matters, Mr. Wunsch is always clear and interesting in what he has to say.

In chapter one "The Goal of Life" is discussed, on the background of our need for a fresh apprehension of it. A striking quotation from the *Economy of the Animal Kingdom* reminds us on the one hand that Swedenborg had come to form definite conclusions concerning it long before his theological period, and on the other hand furnishes the elements of its definition in the book as being "in a company of men and women who are engaged in joint and individual effort to make the next better thing in human life a reality" (p. 17). In anticipation of later development, the facts are pointed out that, "It is a company which . . . the Spirit of God organizes all over the earth" (p. 27), and that "The Christ was the Captain-elect of the company, B.C., and has been its Captain A.D." (p. 21). In the same section will be found also a most skilful piece of craftsmanship, to "put across" the idea of "a heaven from the human race," though the quotation does not appear there in so many words. Chapter two, "Everyday Pursuit of the Goal," fascinatingly dwells on the theme that "Over the contemporary scene and through it" the company is "winning to the high goal by the way it meets its work, deals with its human relationships, spends its leisure, builds its homes, marries and loves, and pursues its collective social concerns" (p. 55). Chapter three, "Adjustment of the Personal Life," insists that "the goal of life asks more of us than that a work be done and a life spent in pursuit of it. Beyond that, it asks for fit workmen" (p. 57). It "involves the remaking of the human being" (p. 53). "Influences from God alone can accomplish the psychological reconstruction" (p. 67), until one finally embodies in oneself that for which the goal stands. On pages 63 and 64 will be found an outstanding treatment of Swedenborg's teaching concerning the "proprium" and its implications. In chapter four, "Some Tangible Resources" are examined, and soon lead us to the border line of ethics and religion, beyond which intangible ones beckon. One might wish that the discussion of these latter resources were a little more extended. But this no doubt is also what the author wishes us to desire. In this consists in large part the book's introductory and missionary value. *Twelve copies for the next twelve friends. I wish to interest in the Church, please!*

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